mately four centuries of internal turmoil followed during which a major new religious influence, this time from abroad, made itself felt. Buddhism, it will be recalled, first reached China—at least so far as we are now aware—under the Han. It was, however, in the centuries of the post-Han internal political division of the Empire when there was no single state organized on an intolerant Confucian theory to offer resistance that it achieved its large place in the land.

It was under an Empire revived and unified afresh by the Sui and the T'ang that Buddhism reached its apex. The Chinese made it largely their own and most of the sects through which it has persisted seem to have been of native origin. A wide range of Chinese life has been affected by it. Confucianism, Taoism, folk-lore, philosophy, popular religious beliefs and practices, and art have never been the same since its years of popularity. It is still a living force. Yet since about the middle of the T'ang Buddhism in China has gradually lost in vitality.

Until very recently Buddhism has been the only foreign reli-gion which has had much effect upon more than a minority of the Chinese. Zoroastrianism, Manichaeism, Christianity, Judaism, and Islam have all been present at one time or another, several of them for centuries. Yet the Moslems are the only group which have numbered much more than one per cent, of the population, and even they have been largely apart from the main current of Chinese life and have had but little effect upon it. Of late years, as we have seen, Christianity has had widespread influence and at present is the most vigorous of the religions represented in China.

Beginning with the Han and especially after the Sui and the

T'ang, with their revival and strengthening of the civil service examinations based upon the Confucian Classics, Confucianism was, until the twentieth century, usually the philosophy established and supported by the state. It was, therefore, dominant in the life of the nation. Taoism always had its advocates, frequently including those high in official circles, and at times was accorded imperial patronage. Buddhism often enjoyed popularity at court as well as with the masses. Confucianism, however, was the basis on which the Empire was organized.

It is tantalizing to have to pass over the history of the religious